

14096 O. only. A
SERMON
Vpon the words
of SAINT PAUL:

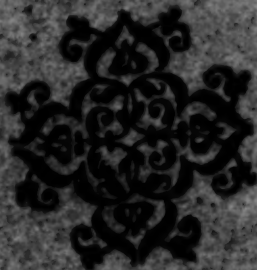
*Let euerie soule be subiect vnto the
higher powers.*

Wherein the Popes soueraigntie ouer Princes, amongst other errors, is briefly but sufficiently refuted; and the Supremacie of the King, by cleare euidence and strong prooffe auerred; to the silencing of the aduersarie, and satisfaction of the indifferent Christian, not blinded with partialitie and preiudicate opinion:

By THOMAS INOMETHORPE.

1. Pet. 2. 13.

*Submit your selues vnto the King, as
vnto the superiour.*



LONDON,

Printed by R. Field for Robert Mylbourne.

1619.

A SERMON UPON THE WORDS OF SAINT PAUL:

Let every soul be subject unto the
 higher power.

V. 1. In this Epistle, containing a great
 number of excellent and instructive
 and the substance of the King, by clear evidence
 and strong proof, and to the honour of the
 Christian, and satisfaction of the conscience
 and prohibition of opinion.

By Thomas Ingham, Esq.

1. Part. 1.

Printed for the King, at
 the Stationers' Hall.



LONDON:

Printed by W. Fildes for Robert Baskin.

1612.



TO THE MOST
REVEREND FATHER
IN GOD, TOBIE, BY THE
PROVIDENCE OF GOD,

Archbishop of Yorke, Primate of England,

and Metropolitane

Present vnto your Grace

this short Sermon, not for

any Synopticall skill to be

scene in it, (for how should

a Minstrell pipe artificially,

wanting his ouer lip?) but

onely for the good I am perswaded may re-

bound by it to the people of this Land, my

brethren and kinsmen according to the flesh.

For, whereas they are borne in hand, and

some, for want of better grace, are made ve-

ritably bolectie, that the Regiment of the Church

peculiarly belongeth to the Bishop of Rome,

by the prerogative of his office; and there-

THE EPISTLE

upon admit no coine for currant money, but
 that which cometh from his Mint, and hath
 his Image and superscription on it: here they
 may see the ground of that leud opinion sha-
 ken at least, if not razed; and, as it were, a
 Trophee of the Kings supream power ouer
 his subiects, as well in matters Spirituall as
 Temporal, by force of Gods word, as by dint
 of sword, established. So as there is likeli-
 hood, that such, who haue any sparke of the
 good Spirit, which leadeth into truth, resi-
 ding in them, vpon so euident a manifesta-
 tion of their error, will be won at length to re-
 tract it, and leaue banding themselves in the
 Popes quarrell against the Lord and his An-
 noynted: the onely *Helena*, in a manner, that
 this day troubleth the state of our *Greece*. For
 (to appeale to all that be acquainted, either
 with the present constitution of our bodie
 politique, or with the true complexion of our
 Church) what other maligne humour, to
 speake of, doth attaint the health of the one;
 or blemish, disfigure the beautie of the other?
 If this cloud were scattered, Lord, how bright
 would our Hemisphere shine? If this mud
 were

were voided; how cleare would our stromie
runne? If this iarring string were put in tunes,
how sweete a melodie would our Musicke
make? In a word, how happie an vniformitie
would there be in the peace of our minds, if
this differēce were once cōpounded? Which
effect, that it might the better take place, I
hath bene bold to preasse vnto your Grace
for patronage: knowing that gold can gild
a rotten peece of wood; and be the discourse
but course in it selfe, as it is, yet coming forth
in the litterie and vnder the protection of
your Graces name, it will passe abroad with
lesse danger, more fruite, and better accepta-
tance. And though through the varipenesse
of my abilities, the matter be not so maturely
handled, as the weight thereof, and the wor-
thinnesse of your person, so rarely accōplished
with so eminent gifts in so eminent a place,
doth require: yet the drift of my doing car-
rying with it so visible a shew of profit to the
present state of our Church, whereof your
Grace is a principall member, and alwayes
hath bene a speciall fauourer and furtherer; I
am in good hope your Grace, of your accu-
stomed

THE EPISTLE DEDICATORY.

Smiled benigne will take it in good part,
and not be offended at this my presumption
and rash enterprise. The competencie of the
one, in some portion of proportion, will help
to counteruaile the impotencie of the other.
And in this affiance of your Graces fauour,
as in a sanctuarie or safe port, resting, I cease
to be further troublesom. Onely for a pledge
of my good will and hearts desire, I wish to
your Grace, increase of all happinesse exter-
nall, internall, eternall, and pray vnfaignedly
that your Graces golden bell may long be
heard ring in our assemblies, and our Chur-
ches fauour of your sweete odours and oint-
ments, and be perfumed with the fragrant
smell of your Pomegranates. And in praying
thus for your Grace, I pray for our whole
Church, which is to reape the wholesome
fruits of your Graces manifold and manifest
perfections.

Your Graces

much bounden,

T. L.



To the Reader.

IN this Sermon, if thou be not too parti-
 all, thou shalt find, to the comfort and en-
 couragement of all true subiects, the
 Kings title fairely pleaded against the
 Pope; and proued to be agreable to the
 written word of God, and to the example of the Church,
 when it was yet in the prime and flower of her age. If
 our Romish Rabbines could shew the like euidence for the
 Popes soueraigntie ouer the King, their followers (I must
 confesse) were to be borne with in the course of their pro-
 ceedings that way: but it being a thing, which the
 Scripture doth not onely not warrant, but utterly disa-
 uow, and which is so farre from corresponding to the pat-
 terne of the primitiue Church, that it is antipode and
 quite opposite to the same, no pretence, though neuer so co-
 lourable will absolve their doing from guilt of notorious
 disloyaltie, who contrarie to their allegiance do abandon
 the King in a right of his inheritance allowed by God; and
 as if that abuse were too litle, most unnaturally do abette
 against him an out-landish Prelate in a most vnlawfull
 claime, by meare forgerie at first vsurped, and euer since
 by force and fraud supported and maintained. Were it
 B that

Inghethorpe, T.

TO THE READER.

Math. 26.

that the State made for it, and with fire and faggot did seeke to establishe it, as a signet meet for Sions right hand, as heretofore it hath done; their fault would appeare the lesse, and they the more excusable, by how much death is of that terrible aspect, and hath so grim and ghastly a looke with it, that it is enough to quail the courage of a right stout champion, euen in a right good cause, as we haue experience of the same in Peter. But sith that by the positine law of the land it is now cleane put downe, and as a bastard brat of Babylon banished the Countrey, we may iustly proclaime them for ministers of Antichrist, that in heart vndutifully wish, and by wicked practises audaciously attempt, or vnder hand conerely, but craftily, broake the restoring of it among vs againe. Wisedome would, they did looke about them, and be sure, before they take so maine a leape, lest lighting against the rocke of perdition, they be crushed to peeces with the fall. For how light account soeuer they make of the matter, Saint Paul doth not slightly sentence it as a pettie trespassse, or veniall offence, but censureth it deeply, as a damnable sinne, for subjects to spurne against the superiour powers, as through their sides thrusting at God himselfe, whose ordinance they be, and whose roome, next and immediatly vnder him, they do by speciall assignement from him occupie. And if so grienous a penaltie as the Apostle threatens be to be inflicted vpon such as resist the common Magistrate, abusing his power to protect idolatry, and to root out the name of Christ and his Gospell, as the Emperours, then being heathen, did; how do not they deserue the vttermost rigor of hell torments, that withstand their godly and christian King employing the authoritie
giuen

TO THE READER.

giuen him of God to Gods glory, and to the benefit of the people committed to his charge? They would thinke much to be conycaht in any worldly businesse they take in hand, though neuer so triuiall: How happeneth then, that they let themselves be thus sensibly gulled in a case of greatest moment, importing no lesse then their bodies and soules be worth? They are surely bewitched, else they wold neuer either by perswasion be inueigled, or by allurement entised, or by violence enforced to such an impietie, as to leaue their duty to the King, which God by expresse charge hath imposed upon them, and to cleaue vnto the Pope as a superiour commander, whom God hath infeofed with no such priuiledge. The Scripture hath foretold of Antichrist, that he indeed would aspire vnto such an estate, and in processe of time should atchiue it, and for a certaine space hold it, till God put in the heart of Kings, to call for their owne againe, and with one accord and ioynt consent to pull the beast downe as fast as euer they set him vp; as already in part we see come to passe. But for any person, to whom Kings by Gods appointment should submit their swords and scepters, and may lawfully neither draw the one nor weild the other but at his becke and liking onely, they may as soone find a man in the Moone as such a one assigned there. Let them then take heede, I aduise them, how to picke a thanke and curry fauour with the Pope, they incurre the displeasure of the King: lest fearing to be beate with a paper rod, they procure themselves a whipping with quicke Scorpions; lest flying a painted smoke, they run headlong into a hot burning fire; and shunning an imagined Scylla, fallouer helmer and crest into an essentiall Charybdis. For assuredly as the Popes

Reuel. 17.

B 2

bles-

TO THE READER.

blessing when it is at the best, and poured out in his fullest
 horn, is scarce worth a good shoo buckle; so his curse, though
 with bell booke and candle, is but as a fillip or fleabiting in
 effect: whereas disobedience to the King doth bring the
 offenders to vndoubted ruine, as here for the present, so e-
 ternally in the world to come. Sannio in Terence, as
 simple as he was, yet would not buy a pig in a poke, accor-
 ding to the prouerb: for so he knew he might haply be chea-
 ted, and disburse his money to his owne disadvantage.
 But these be so sottish, nay stupid, that they sticke not wil-
 fully to aduenture all their wealth temporall and eternal,
 in a ship that hath a maine breach in the bottome, and so is
 no sooner lanchd out from the shore into the deepe, but it
 sinkes streight, and is sure to miscarie without hope of re-
 medy. They might do far better, and shew more discre-
 tion a great deale, to answer the Popes solliciters in
 that wicked motion, as Demosthenes did the barlot
 Lais in another unreasonable demand: Tanti poeni-
 tere non emo: we list not buy a rue-bargaine so deare.
 He hath good lucke if he run not into forfeiture, that seals
 an obligation, and neuer takes notice of the condition; he
 may well come to beshrew himselfe and sit downe with
 losse, that strikes hands before he be thoroughly made ac-
 quainted with the match; he is not like to win the game
 that playes his cardes at randon as they be dealt, without
 so much as looking whether he followeth sute or no. And
 are not they worthy to perish with Antichrist, that em-
 brace his tyrannicall vsurpation as a chiefe article of
 their Creed, and therefore not onely inwardly to be assen-
 ted vnto, but openly to be professed, though death ensue,
 before they haue well searched whether it be proportiona-
 ble

Spem pretio
 non emam.

in αἰσχύμῳ μω-
 ρίας & ἐσχάτῃ
 μεταμέλειαν.

In their Cases
 of conscience,
 the 55. Article

TO THE READER

ble to the analogy of faith expressed in the Scriptures, the
onely authentical and self-complete rule of all true Catho-
licisme? It will not serue their turne before God to say,
such and such learned men so informed vs; no more
then it did the Iewes, which gaue their voices to
Christs crucifying, that the Scribes and Pharisees,
and high Priest had induced them so to do. They would
be loth to cut their coate after anothers measure,
or to bespeake their shooes by anothers last; for so
they might be made either too strait, and wring
them; or ouer wide, and not fit them. What mar-
uell then, if they stray from the right faith, who
frame their iudgement to the opinion of other, of know-
ledge perhaps profound enough, and neuer exa-
mine whether it be answerable to the platforme of
sound doctrine? Truth is not pinned to the schoole
doores, nor tyed to the girdle of great Clearkes, but
is confined onely within the limits of the holy Scrip-
ture. And as no gold was accounted holy with-
out the Temple; so there is no doctrine to be rec-
koned Catholicke, but what hath his warrant and
ground there. If all that take upon them the name
of Teachers in the Church, were ipso facto inspired
of God, and Orthodoxall, the danger were not so
great, nor the caution so needfull: but since all is
not gold that glistereth, nor euerie one that pretends
well, intends well, but there be swarmes of false Pro-
phets abroad in the world, such as can say one thing,
and thinke another: carrie bread in the one hand,
and a stone in the other: such as in painted boxes
for whosesome Triacle sell ranke poyson: vnder a

TO THE READER.

Dicebant bene, sed mente
alta praua
struebant.
Euand^{us} ^{metaphor}
a metaphor
taken from
foundations of
houses, which
are laid deepe.
Epicharmus,
Cicero,

1. Ioh. 4.

Proverb. 7.

Nullius addi-
Et iurare in
verba magi-
stri.

pleasant haire, bide a deadly booke: and upon
counterfeit mettall, set a right stampe: Scorpions
that haue amiable faces, but stinging tailes: Croco-
diles, that under teares can shrowd treason: Virgi-
lian Sinons, that under a smooth tale, can bring in
a Trojan horse: Homericall hypocrites, that can speake
well, but dissemble deeply: doubtlesse in matters of
Religion, especially in this controuersed point of high-
est consequence, they cannot be ouer-cautelous and cir-
cumspect. And truly hence it is, that we daily see
so many ouerseene and seduced, because they practise
not the precept of the wittie Poet, in being mistrust-
full; nor follow the counsell of the sententious Ora-
tor, in not being ouer-credulous; nor take warning
of the Diuine both Euangelist and Apostle, in not
beleeuing euerie spirit. Wherefore I reade them, as
they tender their owne welfare and saules health,
not to suffer themselues longer, like hooded hawkes, to
be caried blindfolded they wot not whither, as Solo-
mons foole was led to the stocks: but to trie before
they trust, and not to follow the opinion of any man,
how Encyclopadian soeuer, till they haue thoroughly sif-
ted and bolted it, and by due prooffe and disquisition
found it to be stoure, not bran; good ware, not raffe.
In which behalfe, forasmuch as the small Tract fol-
lowing promisseth to minister no small furtherance vn-
to them, it shall not be amisse without longer prologue
or further prefacing, to referre them vnto it. Onely
I request them to peruse it with indifferencie, all fa-
ctious affection set aside; and then in Gods name
let them iudge, and doe as they see cause. I can
but

TO THE READER.

but perswade: it lieth in them whether they will
yeeld or no. In the meane while, good Reader, I bid
thee heartily farewell.

At Stainton in the street, in the Bishopricke
of Durham. Nouemb. 5. Ann. 1618.

The summe of this sermon, for memorie
Thine in Christ Iesus,

Tho. Ingmethorpe.



Actum est de Papa, perijt Suprema potestas,
Quam supra Reges vindicat ensiferos:
Divina siquidem Scriptura teste, bicornem
Constituit Mitram post Diadema Deus.

A Las for you, Sir Pope,
Your supreme powre proues void:
To Kings 'tis due by right,
Whom long it hath annoide.





A SERMON Vpon the words of SAINT PAUL:

*Let aerie soules be subiect vnto the
higher powers. Rom. 13.1.*



DF all doctrinall positions set abroad
in the schoole of Antichrist, (men,
brethren, and fathers, well beloued in
the Lord) there is not a more errone-
ous paradoxe, estranged nay abhor-
rent from all both diuine and humane literature, then
that which giues the Bishop of Rome preheminence
ouer Kings and Emperours. Howbeit as among the
Philosophers there was not an opinion so absurd,
but there were euer some auditors as absurd, to enter-
taine it: so, as harsh an assertion as this is, and vnfa-
uourie, yet there want not euen amongst vs Christi-
ans, who intoxicated with the cup of Babylonish in-
chantment, not onely not distaste the same, as vnca-
tholicke, but as truly Orthodoxall, approue of it and
embrace it; and that with such resolution of minde
and heate of affection, that many stick not in defence
thereof to venture goods, lands, liuing, and libertie;

*Innocent. 3. in
decretal. ad-
uanceth the
Pope in state
above the Em-
perour as much
as the Sunne
in brightnesse
surmounts the
Moone, and as
gold in value
exceeds lead.
Gelas. dist. 96.*

show

C

and

ingweuorpe, i.

Like the Donatists, who for their errors & credits sake, wilfully made themselves away: Aug. epist. 50. ad Bonif.

A string more then needful to be harped on in these Jesuited dayes: wherein traitors go for martyrs, and rebellio against Princes, doth make under the vizard, and is enameled with the specious name of Catholike devotion.

and some more desperate then the rest, to lose their lives. For the better informing therefore of mens iudgements and consciences in that behalfe, I have thought it opereprecious for the present, and worth the while, to trauell somewhat in that argument, and to let them see, vnlesse they hoodwink and blindfold themselves for the nonce, that Kings and Princes by Gods ordinance are constituted supreme Gouvernors of their dominions, without subordination or dependance to any earthly superiour; and the soueraigne power which the bishop of Rome claimeth ouer them, to be meereley transcendent, Antichristian, vniust, and vsurped. And for this purpose, I have purposely singled out and chosen for my Text, the parcel of Scripture euen now proposed, as promising much that way. For indeed it containeth an absolute rule, briefly setting downe both the subiect from whom, and the obiect to whom subiection is due. Which two points duly debated and discussed, it will evidently appeare, among other wholesome documents, whether of right is aboue or vnderling to other, the ciuill Magistrate or the Pope; and consequently who do better, or be more to blame in the title of Supremacie, we, who stand for the King against the Pope, or our vnnaturall countrymen, who take part with the Pope against the King. The King of Kings grant, that in the audience of Christian subiects, I may not without fruite intreate of so important, profitable, and necessarie a Subiect.

And first, touching the parties liable to subiection, our Apostle declareth who they be, in the words

words

words (*euery soule*.) Where by *soule* is meant, not the spirits of men separated from their bodies, for they be either in heauen if good, or if bad in hell, as Scripture affirmeth and informeth vs, and so without the reach of any earthly Potentate to be able to touch them: but according to the figure synecdoche, the soule being the nobler part of man, is put for the whole man composed of soule and body. A figure of speach very familiar in holy VVrit, and much frequented. To this is annexed the particle (*euery*) *ἕκαστη* *euery soule*, which being a note of vniuersalitie, and neither here nor elsewhere throughout the whole volume of Gods booke, by any restraint of exception in this case abridged, it cannot but make the proposition generall and extend vniuersally & singularly to all. For the persons to whom subiection is to be yeelded, the Apostle likewise expresseth them by the name of higher powers: whereby is signified the ciuill Magistrate in euery commō wealth, of what forme of gouernment soeuer it be, as the King, where the state is *Monarchicall*; the *Optimates*, where it is *Aristocraticall*; the people, where *Democraticall*. For it is not to be thought, that Christ came to abrogate, to abolish or repeale any lawfull ciuill policie formerly established, but by planting therein his spirituall kindome, standing especially in the motions of the heart, of the Synagogue of sathan to make it the Church of God. The outward administratiō wherof, may well be fitted, and made agree to any fashion of politicall regiment, without impeachment or preiudice to the same. In so much, that where they meete a

According to the Hebrew word was in the old Testament, for which Targum expressly hath won *Leuit. 2.* *אנשי דין*, a kind of speech wherein the whole is noted by the part.

Tres regiminis formae: Monarchia, Aristocratia, Democratia. Plato in polit. & Aristot. 1. 3. polit. cap. 5. & lib. 6. Ethic. cap. 16.

4 *A Sermon upon Rom. 13. 1.*

Gen. 47.

right, a Christian commonwealth & the Church are no longer to be held for two distinct bodies, as iron and clay, which will not sticke together: but so grow into one, like the sience and the stocke wherein it is grafted, that they become in a maner *termini conuertibiles*, as Logitians speake, termes *equivalent*, or as Grammarians say, *synonyma*, words that import all one matter. And of them may be verified, that which *Ioseph* said of *Pharaohs* two dreames of the Kine and of the eares of corne, *They are both one*. By which their combination & mutual dependence, the wel-being of either is not onely no whit empaired, but greatly bettered and amended. As may be exemplified, not to instance forreine countries, in this native and flourishing Realme of ours, the Lords name be praised for it. And pray we incessantly and from the ground of our hearts, that as he vouchsafed of his goodnesse to stitch them together againe, when by force of Romish tyranny they were rent asunder; so now they may be wedded in a perfect and perpetuall mariage, neuer to part nor be diuerced any more. The several parcels of the account thus cast, the sum of the whole in grosse by iust Arithmeticke amounteth to this much: that all men, of what condition or state soener they be, do stand obliged and bound by dutie to subiect themselves in all things to the temporall Magistrate, where they inhabite and conuerse, without resistance. A doctrine of singular consequence, and to many very good vses seruiceable. To giue you a taste of some of the principall and most materiall points, for time will not suffer me to touch them all in particular.

First

First, it ditheth vp the mouthes of Anabaptists, who dreaming of an equalitie purchased by Christ, disclaime all Magistracy, as a calling altogether vnlawfull for Christians to exercise. As though true Christianity and Magistracy were things incompatible, and as fire and water did expell one the other. Whereas in very truth there is no more repugnancy betweene them, then betweene heate & light, which though they be *disparata* distinct things, and in themselves seiunct and separate, yet are found to concur well enough in *eodem tertio*, as in the globe or body of the Sunne. If Saint Paul had bene of their minde, he would no doubt, in this his treaty of a Magistrate, haue branded it with some marke of dislike or other, and not blaze it with colours of applause and approbation, as he doth. Neither would he so vehemently haue called for obedience vnto rulers, but rather haue incensed and set the people at defiance against them. To say, this of Saint Paul shewes, that Christians may be subiect to an heathen Magistrate, but proues not that a Christian may play the Magistrate himselfe, is no sound collection of a iudicious mind, but a frivolous suggestion of a light braine: for if Christians with safe conscience may be subiect to an heathen Magistrate, why not rather (I report me to you) to one that is a Christian, & better qualified? And if it be lawfull for a Christian to be a subiect, why not a King, since subiection seemeth more to preiudicate the libertie of the Gospel, then to reigne & beare rule? Much might be said in confutation of these phantasticks, but because I see they rather need to be purged for phrensie then informed by diuinitie, I leaue dis-

See the Antitheses between the true Christ and the false, put forth by certaine of that crew in Transilvania, especially the seuenth

Naught An-
ticy-
cle.

Anticy-
cle.

Anticy-
cle.

Anticy-
cle.

Anticy-
cle.

Anticy-
cle.

putting the case longer with them, and at this time
onely for their healths sake put the in mind of *Anticy-
cle*, where, for sayling thither, they may be sure of *Hel-
leburne* enough to scoure their humorous braines
withall. And if they thinke much to be seene arriue
and land there, let them, by my aduice, hold on their
course, till they come to *Utopia*, or some such *Udemi-
an* coast. For there, if any where, it is likely they may
find entertainment, and obtaine licence to erect their
new fangled architecture, the confused chaos and
platforme of their turbulent and tumultuous
Anarchy. Sure, sober and discreet Christians, who be-
sides the light of nature haue the Canon of Gods
word to direct them, will none of it.

Again, this marres the market of the Romane
Clergie, who chalenge an exemption from all earth-
ly powers, as a legacie bequeathed them of God, by
vertue of their spirituall function. For whereas Saint
Paul exacteth obedience of all men, none of any vo-
cation excepted, as by the tenour of his speech is
more then euident, it argueth plainly, that by the au-
thoritie of Saint *Paul*, which is agreed of all sides to
be canonicall and authentick, Clerks if they be men,
do owe subiection to the Magistrate no lesse then
laymen. The inference is not mine, that ye should
suspect it as new fangled and partiall. It is the ancient
Fathers owne, of whom I haue borrowed it, and from
whom the Church of Rome would seeme to swarue
in none of her Theoremes, and proceedings. *Chry-
sostome* in his 23. Homily vpon the Epistle of Saint
Paul to the Romanes, out of the same words now in
hand,

Chrysost. hom
23. in epist. ad
Romanos,

hand, maketh the same deduction, that by that general precept of the Apostle all are concluded vnder subiection to the Magistrate, Priests (to vse his owne terms) as well as secular men. *Theophylact* as he traceth the footsteps of *Chrysostome* in most of his expositions, so in this he iumpeth iust with him and followeth him to a haire. To whom subscribeth *Theodore*, neither doth *Occumenius* vary from them. Pope *Gregory* the first maketh vp a part in the same harmony, howsoever the later Popes sing the cleane contrarie note. But it is no newes to heare Popes contradict one another, the Musicke of the Papacie is compact almost if not altogether of such discords, which make a melody fit for hell and Diuels to daunce by the measures thereof. Saint *Bernard* though he saw not all things, by reason of the blindness of his time wherewith he was ouerwhelmed, as he is taxed in the Prouerb, *Bernardus non vidit omnia* yet as thicke as the mist was, he could defery this interpretation for true through it, and not onely condescended to it himselfe, but laboured by strong perswasion to possesse others also, and that *Eugenius* a Bishop of Rome himselfe amongst the rest, with apprehension of the same. And if these gray haire, these old Fathers had all held their peace, the case is so clearely resolved in holy Scripture, and by practise of the Church so abundantly ratified and confirmed, that none but such as haue lost their eyes, or wilfully close them against the light of apparent proofe, can chuse but see it. To beginne with the Priests of the old Testament, that they were euer subiect to the Prince, and vnder his *Curam nobis*,
nob

Theophyl. in
cap. 13. epist.
ad Romanos.

In cap. 13. ep.
ad Rom.
In Epist. ad
Roman.
Epist. lib. 3.
cap. 100.

Ad Senonens.
Archiepiscop.
epist. 42.
about the yeare
1140.

it is frankly and freely confessed by Doctors of their owne, that I shall not need to spend any time, nor to bestow any paines about the further prouing of that point. And for the Gospell, that by it the state of Princes was neither abated nor altered, but remained still the same it was before, and so the Princes hand no more restrained from his Clergy then from his other subiects, it may also by many manifest testimonies of the new Testamēt vnauidably be euinced. You cannot be ignorant, how that Christ charged the Scribes and high Priests as well as others, with all duty to *Cesar*, the right and interest of God, which in all things, and at all times, and of all persons ought to be foreprised and kept inuiolate, safe reserved. And for his owne part, when he was conuented, arraigned and condemned by the Romane Magistrate, though but a deputie: he was so farre off from excepting against him, as one that transgressed the bounds & went beyond the limits of his authority in meddling with him both a Priest and a Prophet, that he dutifully submitted himselfe vnto his will, & ingenuously agnized his power ouer him to be from heauen, notwithstanding his indgement against him was most iniurious and wrongfull. And if Christ had freed his Apostles from the iurisdiction of the Magistrate, would Saint *Paul*, think you, wittingly haue forfeited and betraied his right, when of his owne accord he appealed to *Cesar*, and made his personall appearance and apologic before his tribunall seate, vnrequired? No, no, it is well knowne Saint *Paul* was of that puissant spirit and vndanted courage, that rather then he would haue so done,

done, he would haue incurred & vndergone any euen
the sharpest penaltie, yea though he had bene there-
unto by authoritie vrged and prouoked. And whom,
I pray, doth Saint *Peter* warne, to submit themselues 1. Pet. 2.
vnto the King, as vnto the supereminent, were they
not his fellow Elders as well as the rest of the faithfull,
whom a little after he importuneth to feed the flocke 1. Pet. 5.
of God? As for the title of kingly Priesthood attribu-
ted by Saint *Peter* to the Church of Christ, it maketh 1. Pet. 2.
nothing against this, if it be construed aright. For it
must not be vnderstood of \bar{y} kingdoms of this world,
as though the Apostles meaning had bin that Priests,
which in former times were subiect to the King, were
now by meanes of the Gospell, become kings within
themselues, and may do as they list, without con-
troulment and feare of law, as *Dorman* that drowlie Dorm. fol. 40:
Endymion and his *Louanian* consort dreame in their
sleep: but the Church was styled with that appella-
tion onely in regard of the kingdome of heauen, as
Iohannes de Parisus a bird of their own feather, wel no-
teth, & all the ancient Fathers, *uno ore*, with one voice Ioh. de Paris.
cap. 18.
se expound the place. With Scripture doth accord
the vse of the Church for many ages succeeding. Per-
use the Ecclesiasticall stories from top to toe, or if
your leasure or skill will not serue you, consult the
best learned Diuine amongst our aduersaries you
can come by; and if he can produce vnto you one vn-
counterfeit president to the contrary, but that the
Priest, for the space of a thousand yeares after Christ,
was still vnder the checke and correction of the
Prince, then let me beare the blame and shame of a
false

Reuel. 17.

Extra de ma-
torit. & obed.
cap. 2. in marg

false teacher. Truth it is, religious Princes haue shew-
ed Clergimen extraordinary fauour in their Courts;
both for their Maisters and for their message sake; but
neuer Prince, look who enlarged their liberties most,
did so absolutely release them from the bond of alle-
giance, but that himselfe might at his pleasure call
them to a reckoning of their doings, and proceed to
punishment against them, if the case so required: vntill
such time as the Antichrist of Rome, as it was pro-
gnosticated of him long before vnder the perso of the
whore of Babylon, got the mastery of the Kings of
the earth, and bound them in such awe, that they durst
not so much as question, much lesse crosse any of his
desires or designs, though neuer so leud, neuer so ex-
travagant. As a glozer of their owne vpon the De-
cretals not obscurely insinuateth; his words be these:
Queritur quis exemis Clericum de iurisdictione Impera-
toris, &c. Question is moued, who exempted the
Priest from the iurisdiction of the Emperour, where-
as before he was his subiect: *Laurentius* saith, the
Pope exempted him by consent of the Emperour.
But what though the Emperour at the Popes moti-
on, had endowed them with an immunitie and an im-
punitie full out as large as is pretended? You must
know, it is one thing to pleade a priuiledge by speci-
all graunt from the King, and another, to intitle them-
selues vnto it in the right of Gods word, & to claime
it as their owne heritage properly belonging and
inseparably vnired to their sacred function. So that
yeste, howsoeuer it be disguised vnder the maske &
vizar of Religion, it goeth cleane against the streame
of

of Gods word, and is in truth no better then flat rebellion against his Vicegerents and Lieutenants here on earth, for Priests, vnder the colour and pretext of Gods law, to sequester themselves from the gouernance and chastisement of the Prince. And this conclusion shall vndoubtedly go for currant, and stand for Catholicke, though all the kennell of Iesuites, Seminarians, and other Antichristian hounds do barke and baule neuer so with open mouth against it as hereticall.

Moreover, Princes may hence take a scantling, how farre their authoritie and charge stretcheth, as well in respect of the persons ouer whom, as of the causes wherein they haue to gouerne and beare the sword. For sith the holy Ghost requireth subiection of all in generall, and that simply without limitation of any kind of matter, it is a sequele past the refelling of both Seminaries, and lay all their heads together, that Princes within their owne Realms and territories are supreme gouernours, as of all persons, be they Priests, Prelates, Popes, or whatsoever, so likewise in all things, whether they concerne the first or second table of the Law of God. For where the Spirit of God compriseth all, they do but delude themselves, who vpon any pretence exclude themselves. And where the Spirit of God speaketh indefinitely and at large, not distinguishing of the things wherein subiects are, or are not to obey, it is vaine for subiects of any sort, to capitulare and indent with their Prince, in what cases forsooth they will be at command, and in what they will not. Whereby ap-

A Gordis knot
past loosing, ex-
cept the Pope,
like Alexander,
come with his
sword & chop
it all to peeces.

peareth, that popish Princes who suffer themselves to be perswaded, that all Ecclesiasticall both persons and matters are cleane without the compasse of their cōmission, and pertaine not to their princely charge, and thereupon refuse to haue to do with Priests their doctrine and doing, or to deale in any other occurrent of spirituall nature, leaving them to the entire conduct of Churchmen, & neuer regarding whether they be managed aright or no, are deeply guilty before almighty God, and haue much to answer for breach of dutie in the execution of their office. As also those reformed Princes, who hauing the word of God for their warrant, and the examples of the godly Kings of Israel and the religious Emperours of Christendome for their president, do by due course of law prouide that all men do their dutie, Priests as well as other; and that Gods true Religion be maintained within their dominions, as well as ciuill iustice ministered, do no more then what of right they may do, and of bounden dutie should do. And therefore it was an egregious, sawcie, disloyall and irreligious part of *Thomas Becket* Archbishop of Canterbury, when the King then regnant, inflamed with desire of iustice, sought to punish certaine Clergie men for diuers robberies and murthers committed, whereof they stood detected and conuicted before the Iudges in their circuits, openly to resist and oppose himselfe against him, as he did. And truly the Bishop of Rome had done far better for the credit and reputation of his Church, if, when he canonized him for a Saint, he had condemned him for a traitor. For who, not already

Math. Paris. in
Henrico 2.
anno 1164.
Guil-Newbri.
gens. serū Ang.
lib. 2. cap. 16.

die addicted to the Romane superstition, will be induced to thinke wel of that religion which obtrudeth vpon the people to be worshipped a rebell and traitor against his Prince? of whom the maisters of Paris made it a disputable point, whether he were saued or damned. And one in fauour of the Church of Rome extolling him to the clouds for a Martyr, another answered, he was worthy to die as a malefactor, for that he durst presume to thwart & countermand the peremptory command of his Prince, whom God would haue in all things with all reuerence & submission obeyed, his owne diuine dominion and due, no way violated. And in case the Kings pleasure be repugnant to the will of God, though the rule be generall, that *God is rather to be obeyed then man*; yet the law of God alloweth no man by opposition to rebecke him, but absolutely bindeth all men with patience to submit themselves vnto his sword, and to endure the penalty which he shall inflict vpon them for refusing to do as he commandeth. The one way leadeth to rebellio, the innate fruite of Romish Catholicisme, abhominable to God and good men; the other to persecution for righteousness sake, the badge of true Christianitie, whereby man is tried, & by his trial God glorified.

Further yet, the vicerate Aposteme of the Popes usurpation, in taking vpon him to depose Princes, and dispose their kingdoms at his pleasure, if they chance to stand in his light, or any way to eclipse the bright beames of his vnlmited Maiestie, by the interposition of their earthly domination, is here crushed and lanced to the quicke. If his Holinesse had any such coer-

Rogerus
Normannus.

Act. 5.
The King as
mount Sinai
may not be touch-
ed without
mortal offence,
much lesse vio-
lently assaulted
The true pun-
ishment import
of the word
unmovable,
and the very
abstract quint-
essence of a
subjects dutie.

The superiority
which the Pope
usurpeth ouer
Princes, is here
stript & whipt,
being the most
venomous Co-
nspirator that
euer poisoned
the Church of
ciue christ.

ciue power ouer Princes allotted him by God, as he challengeth, and his flattering parasites soothe him vp in, doubtlesse S. Paul, hauing so fit an opportunitie as here is offered him, would haue given the faithfull some inkling of it. But in that he diuideth the Church into two parts onely, subiects and higher powers, not mentioning any third state superiour to Princes; he giueth that Papall fancie so deadly a stripe, as all the balme in Gilead will not serue to heale the wound. For except we shall traduce the Apostles diuision as defectiue and insufficient, it must needs be granted, that the Bishop of Rome is included in one of the two sorts; either he must go in the tale of subiects, or be ranked with the higher powers. But among the higher powers he can haue no place, as by the context is plaine, they being there decyphered to be such as beare the sword, and to whom tribute is payable, the specificall and, as I may say, characteristickall notes of the secular Magistrate, and so not originally inherent and incorporate in the office of a Bishop, as the Pope is, whom Christ by speciall prohibition hath interdicted all ciuill dominion, whereof the sword is the ensigne, and tribute the earnest. Wherefore seeing that the Bishop of Rome cannot be reckoned amongst the higher powers, it followeth, not as an arbitrary or coniecturall supposition, but as a necessary concomitant, and certainty more then geometrickall, that he is to be accounted but in the number of subiects. And they by Gods owne institution and ordinance are bound to obey, not licensed to domineer and tyrannize ouer Princes, as the Bishop of Rome

A plaine demonstration to the eye, where by the miſt of the Romiſh ſynagogue is ſubverted.

Math. 20.

Mark. 10.

This letteth not but Biſhops may lawfully deale in ciuill cauſes, being therunto called and authoriſed by the higher powers.

Rome in the pride of his heart arrogantly presumeth to do. This Analysis of the place, howsoever the Popishly affected cannot well brooke nor digest with patience, as derogatory to the prerogative of the Pope, whom they take to be their *summum bonum*; yet is it agreeable to the vniforme confession of the Primitiue Church, which euermore acknowledged Princes to be superiour to all, and subiect to none but God; as by the verdict of *Tertullian*, *Optatus*, *Chrysostome* and other of the ancient Fathers, if need were, and time and place would permit, might more particularly and at large be made good. Ridiculous it is, and worthy the smeare of a black coale, which the Bishop of Rome, to bleare the eyes of his silly profelytes withall, doth comment vpon those words of Saint Peter, *Submit your selues vnto the King, as vnto the most excellent*. For by (as vnto the most excellent) he would beare them in hand, that the Apostle intended a resemblance only, not that the King was very so indeed: whereas the particle (*as*) doth there betoken the realty and truth of the matter, like as in that of *Iohn*, *We saw the glorie thereof, as vnto the* *glorie of the onely begotten Sonne*. And yet is this no point so insulfully paraphrased by reason of the terme of doubting (perhaps) wherewith he qualificth his speech; as where he adioyneth without any maner of scruple or staggering at all, that Saint Peter said not simply, *Submit your selues*, but with this addition, *for Gods sake*; following therein the tracke of the vulgar version, or rather as other reade more fitably to the Greeke original, *for the Lords sake*.

An ulcer that cannot be pierced with too sharp a nail.

Extra. de maiorit. & obed. c. Solitz. 1. Pet. 2. The Popes Glosse corrupteth the text.

Ioh. 1.

See the Glasse
vpon the
Chapter.

Rom. 13.

Heb. 13.

Did they not: as if by those words (as they euer haue had a singular grace and dexteritie in transubstantiating by words) the precept were transformed into a counsell: whereas taken in their right sence, they serue rather to giue a sharper edge vnto it, and to make it more emphaticall. As Saint Paul when he had giuen out of the magistrate, *He is the minister of God, inferres thereupon, wherefore ye must be subiect, not because of wrath onely, but also for conscience sake.*

The Priest indeed, as cannot be denied, hath a kind of regiment, as wel ouer Princes as priuate men, annexed to his office. In consideration whereof, Saint Paul exhorteth, *Obey your Ouerseers.* But this is internall, not externall; perswasive, not compulsive; spirituall, not temporall; ouer their soules, not ouer their bodies, goods and inheritances: and so neither hinders the subiection of the one, nor is preiudiciall to the principallitie of the other. For as the King in sicknesse may be ruled by Physitions, in building by Masons and Carpenters, in traouelling by guides, in warres by souldiers, and by his Councell in affaires of State; yet this diminisheth nothing of the supremacy he hath ouer them: but if these or any of them make default against any of his lawes, the King for all that by his princely power may punish them accordingly: so the King may be ruled by his Clergie in matters of doctrine and discipline, so far forth as they perswade no other then what is consonant to the Prophetickall and Apostolicall Scripture. But if once they exorbitate from that rule, and become either negligent in their office, or false in their

their teaching, or vicious in their living, or in plotting and practising treacherous and perfidious; the King may notwithstanding by his royall authority, according to the quantity and quality of the offence, lawfully correct them, whether it be by a pecuniary mulct, or by restraint of liberty, or by confiscation of goods, or by the losse of life, or otherwise, as he shall see good. But if the King on the other side answer not his duty to God in euery point, the Priest must not now do the like by him, forasmuch as God hath not thereunto authorized him.

The Priests office is confined to the word and Sacraments, it extendeth not to the sword. So that the Priest may teach and reprove euen Princes, as *Elias* did *Ahab*, *Nathan* *Dauid*, *Iohn Baptist* *Herod*; but by any corporall chastisement to discipline the meanest subiect, much lesse by strong hand and force of armes to reclaime Princes, and will they nill they, to reduce them to order if they go astray, whom God hath reserued to his owne iudgement; a punishment no doubt seuerer enough; the Priest by the resolution of Gods word, is not onely not permitted, but flatly inhibited so to do.

What words then can serue to vtter the hugeness, the length, breadth, depth and thicknesse of the indignity and wrong which the Bishop of Rome, of long time hath, and still doth offer vnto Christian Princes? who if they humour him not in euery thing he would haue, tend it neuer so directly to the dishonour of God, the destruction of the Christian faith, the annoying of their State and peoples, ouer whom

E

God

The Pope can
fish best in
troubled water

God hath set them, makes no more ado but deprives them straight of their regal dignity, assoiles their subjects from their allegiance; and if they be not strong enough to make their party good and effectuate his projects, irritates forreine Princes to inuade their dominions, vpon compact to weare them if they can win them: knowing like a crafty foxe, that ambitious Princes, as fish with baite, are easie to be caught by such compositions. Certainly if *Tully* himselfe were now liuing, who for eloquence bare the bel in all the world, he could not with al his Rhetorical colours paint it out sufficiently, nor with figures of passion condignely vociferate, exclaime and inueigh against it.

Were there not of the Kings of Israel and Iuda, as the Spirit of God vpbraideth diuers of them, that were sold vnto wickednesse and deuoted to idolatry? yet in the bookes of Kings and Chronicles, you shall not find one Priest recorded that ever attempted the like against any one of them so long as that kind of gouernment was afoote. After the coming of Christ and irradiation of the Gospell; of the Emperours that reigned, some were infidels, some tyrants, some hereticks, some apostataes; and yet neither the Apostles for their time, nor their successors for many ages after, did either offer to rebell themselues, or incited others to take armes against them. If they will not trust me so far, yet I dare say they will giue credit to *Otho Frisingensis*, who was neither Lutheran nor Calvinist, but Historian of their owne. Thus he writeth: *I haue read ouer and ouer the gests of the Romane Kings and Emperours, and I find none of them before Henrie*
the

the fourth, Emperour, excommunicated by the Bishop of Rome, or deprived of his kingdome. This deed was done by Hildebrand, alias Gregorie the seventh, a thousand yeares good after Christ. And was there none of all his predecessors, thinke you, no not one all that while, that either knew his duty, or would performe it, sauing Hildebrand onely, that furious and sacrilegious monster? But in him and this exploit of his, if all be true which men of his owne time and religion historifie of him, is verified the old prouerb, Like lips like lettuce, sory crow sory egge, such a couer such a cup: I meane, like act like author, such a stratageme such a contriuet; the one wicked, the other impious; the one sathanicall, the other diabolicall.

Similes labris
lactuce,
sorum nigrae
sorum a'or,
dignu patella
operculum.

Eie of that Papall and more then Pharisaicall presumption, that of a Bishop vnder a Prince, should not onely aspire and take vpon him to be a Prince among Princes, but counts himselfe disparaged and iniured, if he be not suffered to rule the roast by himselfe alone, as Lord paramount ouer all Princes. He boasteth himselfe for Christs Vicar and Peters successor: but this beastly and Lucifer-like pride ministers strong suspicion, if not assurance, that he is neither, but rather that *man of sinne* and *sonne of perdition*, forespoken of by Saint Paul, that should exalt himselfe aboue all that is called God; for so are Princes, I said, *ye are Gods*.

2. Thess. 2.

Psal. 82.

Oh that it would please God at length to illuminate the eyes of our moderne Princes, that they may see their owne right, and giue them courage, that they be no longer afraid of that Romane chough, to take

The power
which the
Kings of the
earth giue to
Anticbrist
shall at length
recuile againe
to the right
owners, Anti-
christ confoun-
ded.

The diuell and
his spirit of
rebellion do
possesse the
hearts of these
men, and itch
to come into
their fingers
and will
not leaue
them I thinke,
till by some
disciplinary
exorcisme
more then or-
dinarie they be
coniuured out.

from him these feathers of theirs, which he guilefully but wrongfully hath embezeled and purloyned away from them, & implumed himselfe withall! Wel, some such thing there is intimated in the Apocalyps, which thogh it hath not so speedy an accomplishment as we could wish, yet we may ascertain our selues that in due time as God in his infallible counsaile hath determined, it shall come to passe. And as *Dalila* serued *Sampson*, so shall they shauē off his furtiue lockes, be-reaue him of his triple Crowne, strip him out of his imperiall prerogatiues, reuenues and eschetes, and make like another Bishop. Heauen and earth shall passe, but no title, no iota of Gods word shall by any engines neuer so politicke, neuer so potent, be frustrated or defeated. Which being so, as ye see cannot be gaine said, O Lord, how feareful is the case of those countrimen of ours, who vpon the Popes warrant, a strange proud Italian Priest, make no bones nor conscience not onely to disobey their gracious and liege Soueraigne, but by plots and practises to take away his life, and to disinherite him of that portion of the earth which God hath entailed to him and his for euer, for the preservation of his Church and continuation of his Gospell amongst vs: as for his owne part, both by sword and pen he hath hitherto done, to the admiration of all Christendome; and we do verily trust in God, wil perseuere in that resolution, he and his hopefull progeny after him to the worlds end.

What? do they thinke the Popes dispensation will excuse their doing from vndutifulnesse? Alas, Alas; that

that is no armour of prooffe: but being made of no better stuffe then thin browne paper, is not able to beare out the last shot that Gods word doth discharge against so grosse and heathenish an impietie. But at this time, onely to kill them with their owne weapon, their owne sword: they crake much of their *Thomas Aquinas*, the very *Atlas* indeed that beares on his shoulders the heaven or hell rather of their Schoole-diuitie; but as seemeth, they study him but lightly and to halfe: else they would neuer so confidently affie and repose themselves vpon the Popes dispensation in that case. For he plainly auoucheth one where, of the law of nature, that it is vnchangeable; and in another place, of the commandements of the morall law of God, that they are indispensable. Now who knowes not, that the durie of a subiect towards his Prince, is both deriued from the law of nature, and also prescribed by the fift precept of the Decalogue? So that by their owne Angelicall Doctors iudgment, which I am sure they wil not for any good go about to impeach, the subiects durie toward his Prince is inuiolate and past dissoluing.

Lord that men
not banished
from their wits
should so foolishly and wilfully build the bulwarke of conscience vpon so fickle a ground and sandy a foundation, and hang the state of their soules vpon so rotten a pin.

Do they beare themselves vpon the Popes excommunicating of the King? That plaister is too narrow for the sore too. For by that Ecclesiasticall censure a man is made but as an heathen, *Sicut Ethnicus*, not worse then an heathen. Now it is manifest, that heathen Princes ought to haue obedience exhibited vnto them, as the Apostles *Peter* and *Paul* do precisely enioyne: therefore such as be excommunicated ought

Excommunicati-
on is not a-
uailable to
vnloose the
naturall bond
of duty which
seruants, chil-
dren & wiues
do owe vnto
their maisters,
fathers, and
husbands:
much lesse it
to breake that
great knot, and
as it were a
damantine
chaine, wherein
subiects as the
childre of the
great family
which we call
the common-
wealt, are
linked indissol-
ubly to their
great father.

not to be debarred of the same neither. Besides, it is a
case ouerruled by the ioynt consent of their owne
Doctours for the most part, that by excommunicatiō,
neither the seruant, nor the sonne, nor the wife be dis-
charged from the bond of dutie, wherein they are se-
uerally tyed to their maister, father and husband; but
the subiect doth owe the same if not more dutie to his
Prince, as who hath his life in his hands; which nei-
ther the maister hath ouer his seruant, nor father ouer
his sonne, nor the husband ouer his wife: therefore the
Popes excommunication of the King, were it currant,
as it is counterfeit, blanke, & annullest, is no sufficient
discharge to acquite his subiects from their homage
& fealty towards him. O that my voice were as loud
& shrill as a bell, that I might ring these things in the
deafe eares of that Adders brood, that viperous gene-
ration, our refractarie Papists, who to restore the
worthily abandoned vsurpation of the Bishop of
Rome, care not how they vilifie the Maiestie and de-
face the authoritie of their soueraigne Lord the King:
counting it no breach of loyaltie, but a most iust and
honorable exploit, nay a meritorious act before God,
for any brother of their confraternity, by any meanes
of open assault or priuie conspiracy, to ruine him and
his Estate: whereas if euery haire of their head were
a life, they ought of right to affoord them at his com-
mand and in his defence. In this dinellish and dam-
ned resolution, equalling if not surpassing, the very
heathen which knew not God.

The Conclusion.

All this notwithstanding, if there be any here so

bank-

bankrupt of grace, so destitute of the Spirit of God, so bereft of reason and sense, as to dwell still in the contrary opinion, and persist to be the Popes deuoted vassals, factious complices, and traiterous heretiques: I call heauen & earth to record this day, that I haue blowne the trumpet and giuen them faire warning: I haue done what lieth in me to retire them from their wicked course; their bloud be vpon their owne heads.

The ulcer of Babylon is incurable.

For our selues, my brethren, that already haue shaken off the yoke of Popish seruitude, let vs not, like those Israelites, who being in the way towards Canaan longed to be in Egypt againe, make our selues thrall any more; but let vs hold out without wauering, and constantly proclaime all hatefulnessse and hostilitie against that Romane *Pharaoh*, whose gouernment (as our fathers to their cost and smart experimented) is but tyranny, his doctrine Antichristianitie, his deuotion superstition, his religion the seede of rebellion, his discipline disorder and enormitie, and his life iniquity. Let vs, I say, abomine and abandon him as the sworne enemy of our State. And let vs liue in all true subiection and Christian obsequiousnesse to the Kings most excellent Maiestie, the Lords indubitate Annoynted ouer vs. He, he is the father of our Country, we the children; let vs honor and obey him: he the Lord, we the seruants; let vs feare & reuerence him: he the shepheard, we the flocke; let vs be guided by him: he the foundation, we the building; let vs relye & depend on him: he the roote, we the branches; let vs maintaine him: he the head, we the members; let

The authority wherewith God hath inuested Princes, and the Popes usurped power cannot stand together, but as in a counter-balance the one scale mounting up, the other falleth downe: so the more suppliant men are to the Pope, the more inobedient they grow to their Prince.

let vs defend him. Let vs serue him in peace; let vs se-
 cond him in warre; let vs with vniformitie of heart
 & tongue pray for him in both, that God would de-
 liuer him from the hands of all his enemies, bodily
 and ghostly, secret and open, forreine and domestical,
 as frequently and in miraculous manner he preserved
 our late Soueraigne his most gracious handmaiden,
 queene *Elizabeth* of famous memorie; that he may
 long reigne a happy, a godly and an ancient Father
 in Israel. Let vs giue most humble and most heartie
 thanks vnto God for him, by whose meanes we enioy
 so many, so great & so inestimable benefites, that the
 Countries round about vs haue cause to repine at
 vs, and to wake pale for enuie: and for felicitie
 and all humane happinesse, this Iland of ours may
 worthily be reputed to be the peerlesse paragón of the
 whole world. Finally continue good Lord, continue
 the light of thy fatherly countenance toward him
 for ever, and toward vs his subjects the children of thy
 couenant, that we both here & in the world to come,
 may magnifie thy goodnesse, and sing vnto thy
 Name with thy blessed seruants and elect Angels,
 that melodious hymne and eucharisticall encomi-
 asticke musicke, *Praise and glorie, and wisdom*
and thanks, and honour, and power and
might be vnto our God for evermore. Amen,
Amen,
 To end as I began: Let every soule be subject
 to the higher powers.